

# ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

## CHURCHES

ON THE ROLL OF THE

## NATIONAL CONFERENCE.

FOUNDED A.D. 1882.

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1905.

VOL. III.

PART 30.

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# ANTIQUARIAN NOTES.

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## Memories of Lampeter and District.

On All Souls' Day, 1902, there was buried in the Alltblaca Chapel grounds the body of the Rev. David Lewis Evans, who, from a child to the last of his 90 years of life in this world, had been a constant worshipper there. On Sunday afternoon, the 4th of November, 1900, he had preached to a numerous congregation within its walls, taking for a text Acts iii. 19, "Repent ye therefore, and be converted." At the close of his sermon, and before giving the Apostolic Benediction, he requested the worshippers to sing one of *Iolo Morganwg's* hymns, and told them he was probably the last person living who had seen and known old *Iolo*—having, as a child, seen him when a frequent visitor to his parents' house in the neighbourhood. Once he remembered being with his mother in the old Chapel at an administration of the Lord's Supper. Amongst the



communicants was one, leaning on his tall staff, who received the elements standing, making reverent obeisance to them ere participating. "See, lad," whispered his mother as they were leaving the Chapel, "there is the great and good *Iolo*."

As "the Professor"—for so was he known and addressed by old and young, from his long having filled the Hebrew chair at the Presbyterian College, Caermarthen—walked to his home at Rheol Cottage after the service, he was in a reminiscent mood, and told his son\* many things of former days, amongst them much about Lampeter as he first knew it. These and other local bits are as follows:—

*My father, Esau Evans,† of Llanybyther, quarried all the stones for the building of Lampeter College, from a quarry on Frowen, where he had four or five men steadily working for some years. The stones were taken in carts to the College site. I often carried my father his dinner: on one occasion I remember a minister, as I thought, talking to father, who made me doff my cap at once. He held converse some time with my father,*

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\* At the close of the day, whenever my father had spoken of old times and persons, I invariably wrote down the substance, largely in his own words, of what he had said, always, however, taking care that he knew not of my so doing. It was on such occasions as this particular one that I heard him speak of Davis, Castell Hywel, of Rice Rees, of *Daniel Ddu*, of *Tegid*, of Kilsby Jones, his old class mate, and of many others.—G.E.E.

† Died 1868, æt. 82; buried at Alltblaca. I can just remember him.—G.E.E.

and when he left he shook hands with him, and put his hand on my head, and was cheered by the quarrymen. This was Bishop Burgess. Between him and father there was real and mutual good feeling. Frequently the Bishop and father (who was an Unitarian of Priestley's views) would have long chats, beginning with stone and ending with theology, for, said the Bishop to him on one occasion, "You are no bigot."

Bishop Burgess used to preach in a wig. Once I remember him, on a hot day, removing it and hanging it on the pulpit candle-stand.†

Once, when I was a student at Caermarthen, he passed through our College class-room, in company with the Principal. I remember he spoke a few words in Latin to us.

At that time father was quarrying stones from the same place for the building of Rhos-y-dyon Tower, the seat of Sir William de Crespigny and his Lady. I remember them well.

I knew their daughters (?) too; they brought me several books as presents, when I was in school at Llanybyther. Once, on going home from school, at Rhydybont, the waters were out, and there I saw one of these ladies and her maid. They were unable to

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† This, said father on another occasion, was in St. Peter's Church, Caermarthen.—G.E.E.

cross the little stream. I said I would take off my clogs and carry them over on my back. This offer they accepted. First I carried over the young lady, who was not very weighty; next I took over the maid, she was heavy. The young lady always remembered this help.

I can call to mind Lady Sarah de Crespigny; she died at the Tower, and was buried in a vault under Pencarreg Church. I went into that vault on the funeral day; it was lighted up with candles.|| A hearse was used to bring the body to Church; this was then an uncommon sight in these parts, and all the district turned out to see it. In Blaendernyn Tower, as the place was originally called, the Rev. John Davies, minister of Alltblaca and Llwynrhydowen, kept his school. I was usher at it. §

I have yet the very crow-bar, polished with use, with which father worked to help quarry the stones. The Bishop always liked to know the bills were paid.

Lampeter is now quite another place to when the Bishop was building his College. The students were not always very orderly; they got better. Some few of the early men there were not very sober at times—those days

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|| Hence the ingle-nook story of the country side that Lady Sarah was "buried by candle-light." She died the 22nd Sept., 1825; was daughter of Other Lewis Windsor, Earl of Plymouth, and "descended from the Princes of South and North Wales." Cf. Tablet in Pencarreg Church.—G.E.E.

§ The Rev. D. Bankes Price was one of my father's Latin scholars there. This Mr. Price told me in 1905.—G.E.E.

have gone. Ministers of all churches have changed their manners, and don't go much now to the inns. I first saw Lampeter in 1820; the College site was then a field. Bishop Burgess had no love, of course, for Unitarians, but he held the Presbyterian College in respect, and said he hoped his College would send out as good scholars.\*

There is a copy of the scholarly "*Anti-Trinitarian Biography*," by my old friend, Wallace, of Manchester College, in the library at Lampeter. They have good tracts there. Somewhere about 1840 I used that library; it was then very poorly arranged, but had books I sought. They have since had gifts.

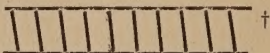
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\* In the eighteenth century a large number of the clergy of the Church of England were educated at the College. One of them, the Rev. John Jones, vicar of Shephill, co. Hertford, placed in the hands of the Bishop of St. David's two silver cups, to be presented by him to the tutor or tutors of the Academy, as it was then called, to descend from them to their successors in office. In 1783, Bishop Smallwell handed the cups to the principal tutor, with this inscription cut upon them:—*The Gift of Rev. Mr. Jones, For The use of The Tutor of The Academy, Carmarthen*. The one now held by Principal Walter J. Evans, M.A., bears the London assay letter of 1734. The other, which was formerly held by my father, is now in the custody of his old student and successor, the Rev. Professor Jones, M.A., minister of Lammas Street Chapel. Vicar Jones also bequeathed £30 to the Society for Promoting Christian Knowledge, with directions that they were to pay, while it should last, 40s. yearly to the Bishop of St. David's for the time being, to be bestowed by his Lordship, at his discretion, as premiums and encouragements on such of the students of the said Academy applying to him for Holy Orders in the Church of England as should pass the best and second best examination for the same; and be thereupon ordained, having first exhibited to his Lordship a certificate from the tutor or tutors of the said Academy, testifying the good qualities and behaviour of those candidates.—G.E.E.



*When I was a boy at school I had a mate in a little girl, who afterwards became the wife of Saunders, and the mother of "Miss Saunders fach," as they call that lady. The mother was cared for by an uncle Joshua, a man of means, and a life-long member of Alltblaca Chapel.*

*A few years ago, "Dafydd y Gof," a born antiquary, who knew the history of Pencarreg, came with me, and with spades we dug down about a foot or so in a field off the road from Lampeter to Llanybyther, on the Caermarthen side, where Dafydd knew we should find Sarn Helen; for he had seen it clearly marked out when harvest was ripe in that field. There was a band of inferior grain, as if on drier soil. First we came to a bed of fine gravel, and then under it was the paved road, the stones all placed so :—*



*We removed two of the stones, examined them, put them back, and carefully filled up the hole. Dafydd could read Irish.†*

*Old Vaughan of Dolgwm died the year before I was*

† Father drew this on the road with his stick.—G.E.E.

† Dafydd's Irish Testament—"TIOMNA NUADH AR DTIGHEARNA AGUS AR SLANUIGHEORA IOSA CRIOSD, 1824,"—is in my library. It carries his book label, "DAVID DAVIES, Blacksmith, PENCARREG, Owner of this Book." Dafydd once rowed me in his coracle on Pencarreg Lake.—G.E.E.



born.|| He was a rollicking squire, who seldom went sober to bed, and was often carried up the broad stairs at Dolgwm. He had a favourite servant named Lettice. Her master left her two Chippendale chairs,§ which my mother bought when things were sold after her death, about 1834.

*I have seen men fast in Lampeter stocks.*

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## Presbyterianism in Caermarthenshire.

A.D. 1710.

*(Continued from p. 126).*

LLACHARN [LAUGHARNE].\* *In this parish are two meetings, one of Quakers, and another of Presbyterians. They are both of a long standing. The*

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|| John Vaughan, d. 10 January, 1812, æt. 79.

§ A baptismal entry in the Pencarreg Register, on the 3rd February, 1804, throws light on one of the reasons for "Old Vaughan's" bequest to "*Lettice his maid.*"—G.E.E.

\* A tablet on the chancel wall says:—"Near this place lieth the body of George Owen, gent; son of ye late Reverend Mr. Michael Owen, Master of Arts, formerly Vicar of this parish, who lost his living for conscience sake. He died 24th day of August, 1736, aged 64 years." Calamy makes no note of him, or rather there is no reference to him in Palmer's "Abridgment," 1775; I have no access to Calamy's own work. Pending an examination of the parish register, I incline to the belief that Michael Owen was, like

*Quakers*† have continued ever since the reign of King Charles II., and the *Presbyterians* were here in King James's reign. The reason the *Presbyterians* give for going to Meetings when the present minister‡ came first to the parish was because they had no sermons in Church in a language they understood; this, within a quarter of a year after his Induction, induc'd him to take an assistant to preach in Welsh, which has had a very good effect upon the Dissenters by reducing the number of *Presbyterian*|| families from 16 to 4. The *Quakers* are two families, and there are besides two other Dissenters that call themselves *Antinomians*.

*LLAN-BOYDY.* The Meeting in this parish consists of about thirty *Presbyterians*; as I am told by Mr. Howel.

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his predecessor, Vicar William Thomas, afterwards Bishop of St. David's, one of the *Nonjurors*. Since 1880 I have been a frequent visitor to Laugharne and Pendine.—G.E.E.

† Their burial place was the part still called "The Quakers' Yard"—a field near Ants' Hill. Passing down a tree-bordered path, you come to an opening into a square plot of ground, closed in on all sides but one with a hedge and trees; this was the burial place. The late Miss Curtis, who wrote the "Antiquities of Laugharne and Pendine," told me that it was so used as far back as the year 1600.—G.E.E.

‡ Thomas Phillips, M.A., vicar, 1707 until death, 23rd June, 1748, æt. 66. The inscription over his grave in the chancel says he was "A pleasing and instructive preacher. And what added still force to his preaching was his unblameable example and personal conduct."—G.E.E.

|| The Independent congregation, according to a note in its register, dates from 1720. Its origin is traced to the labours of the Rev. Stephen Hughes, ejected from Mydrim, not far distant. In 1850, it removed from the "Bachs" to the disused Quakers' meeting-house on the cliff, where the present Congregational chapel stands.—G.E.E.

*LLAN DDEWI WELFFRI.* *There are in this parish two families of Dissenters, one of Quakers, another of Anabaptists.*

*LLAN DEILO FAWR.* *There is a meeting of Quakers,§ consisting of about 6 families of this parish.*

*LLAN DYSSILIO.* *There is a meeting-house for Anabaptists in the parish. Mr. Theophilus Rice says there are but four intire families of Anabaptists living here, but besides these he tells me some out of other families often go to the Meeting.*

*LLAN FAIR Y BRYN.* *Of 156 families belonging to Llan Fair y Bryn, one half of them are suppos'd to be Presbyterians.*

*LLAN FALLTEG.* *There is here one family of Presbyterians.*

*LLAN FIHANGEL IORWERTH* [*Llanfihangel Yeroth, or Arth*]. *Mr. Cobner the Minister lives at Carmarthen, about 16 miles distant. He is seldom seen at his living above 2 or 3 Sundays in a year. This year from Michaelmas to August he has been but once there. . . . There is but one sermon a month at the*

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§ This entry is taken from the original register of the General Meeting of Hereford, Worcester, and Wales, in Somerset House, where I saw it in 1908;—

*Rachel Bowen departed this life the 11th Day of the 7th mo. in the yeare of our blessed Saviour 1694; And was stolen from Friends, And lies inter'd in Llandilo Steeple House.—G.E.E.*

*Church, notwithstanding the Dissenters are so diligent as to have 3 sermons in a month at Pencader; where, till of late, there was a Chapel\* standing which did belong to this parish.*

*LLANLLWCH. Q. if there is not a Quakers' Meeting at this place?*

*(To be continued.)*

## George Reves.

Calamy says of him that after his ejection from Donington, Salop, "he preached some time at Talk chapel." The following entries concerning him are taken from the Donington Parish Register:—

*1660. George Ryves was an Intruder into the Rectory of Donington for fower yeares, being put in by a pr'vailing party of the then ruling Parliamt, but he quitted the Rectory upon Restauration of King Charles the 2<sup>d</sup>., and then succeeded him in the Rectory Mr. Jo. Fisher of Qu. Coll., Oxon., A.M.*

*George Reves, an Intruder, was cramm'd in by Major Edmund Waring and others of that p'vailing Faction.*

\* Pencader is in the parish of Llanfihangel-ar-Arth, and has a mission chapel, which accommodates 180 worshippers.—G.E.E.



Major Edmund Waring, to whose memory there is a mural tablet in Donington Church, was a staunch Parliamentary, and obtained the moated hall of Humphreston, in the parish, after the Royalist, Sir Richard Corbet, Knt., either by sequestration or purchase, when the Corbets were heavily fined for their loyalty by the Parliament. Major Waring met with a sad end, being drowned, in what was thenceforth known as *Mund's Hole*, when returning from a carousal at Albrighton. The register makes no references to the baptisms of his children, Richard (b. 1653, d. 1676), Elizabeth (b. 1658), and Hannah (b. 1659), simply stating they were *born*. The entry of his burial is:—

*1681, Feb. 1. Edmund Waring, of Humfreston, Esq., bur.*

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## Register of the Octagon Chapel, Liverpool, 1762—1780.

*(Continued from p. 128).*

1773.

John Astle, s. John and Margaret Astle,

b. 14 August, bap. 9 September by

Nicholas Clayton.

witness [blank.]

1773. Martha Drummond,  
 d. John and Elizabeth Drummond, b. 11  
 October, bap. 14 October by  
 Robert Lewin.  
 witness, John Drummond.

1773.  
 Susannah Blackstock, d. John and Ann Blackstock,  
 b. 9 November, bap. 21 November by  
 Nicholas Clayton.  
 witness, John Blackstock.

1774.  
 Thomas Taylor, s. William and Jane Taylor, b. 19  
 January, bap. 13 February by  
 Nicholas Clayton.  
 witness, William Taylor.

1775.  
 Isabel Barron, d. Alexander and Susannah Barron,  
 b. 26 January, bap. 29 Jan. by  
 Nicholas Clayton.  
 witness, Alexander Barron.

1775.  
 Ann Harrison, d. Thomas and Elizabeth Harrison,  
 b. 9 February, bap. 14 February by  
 Robt. Lewin.  
 witness, Thomas Harrison.

*(To be continued).*



